eral systems. The eclecticism of which we have spoken makes the religious beliefs and practices of most individuals and communities a composite from which only Islam and Christianity have succeeded in standing aloof. However, the separation has a certain validity, for historically, as we have seen, there have been very diverse religions and philosophies which have by no means entirely coalesced.

It would be difficult to defend the logic of any order adopted in presenting the various religions, but the observances fostered by the state and Confucianism as the cult officially sponsored by the government may well be allowed to come first.

Confucianism is largely a Western name, although the Chinese speak of *K'ung Chiao* or the "Confucian Teaching" (or Religion). The designation more commonly employed by the Chinese has been *Ju Chiao,* or the "Teaching of the Learned." *Ju Ckia* is also used, but for the Confucian school, or Confucianists. Confucius is revered as the cult's greatest sage, but other teachers and scholars are honored as having shared in its development. To a certain extent, beginning with the Han, Confucianism represented the totality of Chinese philosophic thought outside such special systems as Taoism and Buddhism—and even these strongly influenced it.

' The question is sometimes debated of whether Confucianism is a religion. The answer depends in part upon a definition. If one calls religion—as is done by one standard authority—"any system of faith and worship," then Confucianism may be said at least to contain religious elements. As we have repeatedly seen, it has been in large part concerned with the organization of the state and of society and with man's relation to man. However, no

thoughtful person can meditate long upon either state or society without encountering problems as to the nature of man and of the universe and the relation of the one to the other. Is man by nature good or bad? What are the criteria by which good and bad are to be distinguished? Is the universe friendly, unfriendly, or indif* ferent to man? Can man believe in a being or beings who in part or entirely control the course of the universe? If so, can he make such an adjustment to them that he will be reenforced in his ef- forts to achieve what he believes desirable goals for himself and society? Chinese both in and out of the Confucian school inevita-